



FÁTIMA ADULTERED



The adulteration of Fatima culminated—in my opinion, though perhaps not shared by many—with the well-known facts of the concealment of the Third Secret by the conciliar popes since John XXIII, the concealment of Lucia's death which led to the replacement of Lucia with another nun—so useful to many—surely following instructions from "above," the publication of a false Secret in the year 2000, not to mention the publication of a false letter from Lucia endorsed by a Cardinal, **Bertone**, etc.; it had its beginnings as early as the height of the European war, and had the acquiescence of **Pius XII** himself, who called himself the "Pope of Fatima."

Later, there were no shortage of adulterations, such as that of Canon Barthas, who would omit the phrase from Our Lady alluding to Amelia's purgatory, and the Spanish Jesuit, the compiler of the Fatima documents, **Father Martins**, who changed Lucia's phrase "in Portugal the dogma of the Faith will be preserved" to "the dogmas of the Faith," in his opinion, clearer and more explicit.

In this blog, we have tried to clarify some of the adulterations of Fatima, but perhaps much remains to be discovered.

Today I bring you a well-documented article that appeared in the magazine "Roma" more than twenty years ago.

It is particularly interesting because it demonstrates how political manipulation infiltrated the message of Fatima during the world war to favor the Allied side in its confrontation with the Axis powers.

Pius XII would soon regret his participation in the power struggle between the opposing nations, which he attempted to rectify with the belated and incomplete consecration of Russia to the Immaculate Heart.

But actions continued that aimed to interfere with the Fatima message, this time to prevent a confrontation with Russia. The Council Fathers, under the leadership of the "*omnipresent*" **Mons. Montini**, complied with this, even going so far as to prevent the consecration requested by more than 500 bishops.

As the author of the pro-communist Montini (whose participation in the "abduction" of Lucia from a Carmelite convent and, presumably, the cover-up of her death and subsequent impersonation, we have seen on the blog) says: *But Paul VI avoided listening to this request because it contradicted his ecumenism and his confidence in peace, which he placed more in the UN than in the promise of the Mother of God!*

Those interested in the subject of Fatima would do well to read the following article, since "*in the light of Fatima, modern history and some events of the Second World War that still condition the world and the Church can be better understood,*" and to understand, I would say, the surprising events of the history of the Church, both before and after the Second Vatican Council, whose explanation almost seems the product of a fevered mind.

The current situation of the Church, however, has little to do with fiction, even though it might have seemed incredible at first glance.

Decidedly, "Fatima" is a story of adulterations, lies, and farces that have managed to obscure and camouflage the message of Our Lady.

FATIMA: SOME WORDS OF THE VIRGIN DELIBERATELY ADULTERATED

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Is it really true that in the light of Fatima, modern history and some events of the Second World War, which still condition the world and the Church, can be better understood?

We will now recall a paradigmatic episode that concerns both the political blindness that led to the disastrous Yalta agreements, as to the warnings of the Fatima message.

We will do so by referring to the article “*Profezie di Guerra*” (*Prophecies of War*), published in the October 1981 issue of “*La Civiltà Cattolica*,” where the Jesuit historian Father Robert A. Graham, S.J. (also appointed to defend Pius XII’s actions during the war, against international campaigns that sought to denigrate him), documents the consequences of a “naive” **ecclesiastical adulteration** of the Fatima message in 1942, in the midst of the war.

Pope Pacelli, who had been consecrated bishop precisely on May 13, 1917, the day the Virgin appeared in Fatima for the first time, had received, in December 1940, a letter from Sister Lucia in which the requests, warnings, and promises contained in the Fatima message were renewed. Convinced of its enormous importance, he sought to disseminate it so that it would be received by all.

Thus, in the first months of 1942, the “second secret” of Fatima, concerning the request for “consecration of Russia” with the promise of its conversion to Catholic unity and peace, was published in two books, with the highest ecclesiastical patronage.

The first, “*Madonna di Fatima*,” by Don Luigi MORESCO, was printed by the Vatican Polyglot Press, with an introduction by the Archbishop of Milan, Cardinal Ildefonso **Schuster**, who made it the central theme of a vibrant pastoral letter of his on April 18 of that year.

The second, “Le “Meraviglie di Fátima” (Wonders of Fatima), by the Portuguese Jesuit Father Luis Gonzaga da Fonseca of the Pontifical Biblical Institute in Rome, was widely praised and enjoyed great publishing success.

In these two publications, however, the words of the Mother of God had been DELIBERATELY changed. Where it said: “*If they listen to My requests, Russia will be converted and they will have peace; otherwise, this will spread her errors throughout the world, stirring up wars and persecutions of the Church,*” the word “*this*” (Russia), after “*otherwise,*” was replaced by the vague expression “*impious propaganda,*” attributable not specifically to the scourge of Soviet atheism and communism, but equally to German Nazism. Furthermore, where the Virgin asked for the “*consecration of Russia,*” the name of this nation was replaced by “*the world.*”

The “manipulations” of the authentic text of the “second secret” .

In its In his address to Portuguese Catholics, Pius XII made no allusion to the revelations of the Blessed Virgin of Fatima, nor did he consecrate “Russia” to Mary Immaculate with a ceremony in St. Peter’s. This took place only after the war, on July 7, 1952, with the encyclical “*Sacro vergente anno.*” In any case, it was inevitable that the miracles of Fatima, the “*second secret,*” and the “*Consecration to the Immaculate Heart of Mary*” would be seen everywhere as linked, both in Italy and in the rest of Europe.

In Germany, Nazi observers and police, always suspicious of any movement by the Pope, saw in the “*Consecration*” a danger to the German home front. Their superiors watched with growing irritation as the “*Consecration to the Immaculate Heart of Mary*” was repeated in Italy, in France, in the Netherlands, in Belgium, and even in the Germany itself. For them, this had an increasingly clear “anti-Axis” meaning.[1]

That is to say: from the beginning of 1943, the “*Consecration to the Immaculate Heart of Mary*” and the theme of the “*conversion of Russia*” took on a connotation with a predominantly **pro-Allied, anti-Axis** character.

Especially in England, Cardinal Hinsley, Archbishop of Westminster, explained and interpreted the Pope’s words for the purposes of Allied propaganda. In his Lenten Pastoral Letter of March 1943, the Cardinal wrote: “*The Holy Father is alluding unequivocally to Russia, whose people are now heroically defending their homeland and their domestic homes against the invader...*”

In France, too, Pius XII's gesture was misinterpreted. L. Delébeque, editorialist for "L'Action Française," commented on February 18 In 1943, a letter from a reader referred to "rumors" about the "revelations" of Fatima transmitted to Pius XII, according to which Russian successes were to be attributed to the Blessed Virgin, who was about to convert Russia. The latter would later invade Europe with its Catholic crusaders to re-establish there the order and religion.

Incredible! If that had been the case, the communist threat would no longer exist!

Therefore, the response given by "*La Semaine Catholique*," the diocesan bulletin of Fribourg (Switzerland), was quite sensible, recalling that since 1930 Pius XI had ordered that prayers be recited at the end of Mass "for Russia." And if these prayers were offered for Russia, it was for its conversion!

Fatima was, consequently, an unexpected boon for **Allied propaganda** and, conversely, a thorn in the side of Nazism, which sought to rise up against a mortal threat to Europe: **Bolshevism**. For this reason, Allied propaganda thoroughly exploited this religious theme, quite apt at reaching the consciences of many. But the "*allies*" must also thank the first disseminators of the "*second secret*" of Fatima for having "altered" the text, making it particularly suitable for their purposes.

This "manipulation" became a point of contention in the postwar period among ecclesiastical scholars who discovered that the words attributed to the Virgin Mary had been significantly changed. Indeed, according to the original text, published only later, the Virgin had declared that she wished "Russia" to be consecrated to her Immaculate Heart. In the 1942 text, however, we find "**the world**." Furthermore, according to the original text, after "Russia will be converted," the Virgin said these words:

"Otherwise, THIS [RUSSIA] will spread its errors, stirring up wars and persecutions of the Church...". In the 1942 text, however, the clear allusion to Russia as the cause of further calamities was suppressed and replaced with a more general and imprecise phrase: "IMPIOUS PROPAGANDA"[2].

In response to the criticism, Father Da Fonseca stated, rather candidly and simply, that HE HAD INDEED DELIBERATELY ALTERED THE TEXT because he thought there was a good reason.

In a lengthy defense, published in “Brotéria”—the monthly magazine of the Lisbon Jesuits—in May 1951, under the title “Fatima and Criticism”[3], he wrote, “*The truth is very simple*,” and recalled that both books, his and that of Father Moresco, had been published in the first months of 1942 (in May):

“This was one of the hardest years of the world conflict, and any praise or criticism could be interpreted as a political stance. Father Luigi Moresco wished that the Portuguese ambassador to the Holy See would honor his book with a few words of introduction. Dr. Carneiro Pacheco gladly accepted the invitation, but stipulated that the work should contain nothing that could give rise to even the slightest pretext for criticism of the Holy See by either side in the conflict.”

Don Moresco —continued Father Da Fonseca— had replied that since the book was published in Vatican City, there was no cause for concern. But changes were still made:

“The only dangerous phrase was the one referring to the secret that spoke of Russia’s atheistic and warlike activity, and for that reason THE NAME WAS REMOVED, replaced with an anonymous “IMPIOUS PROPAGANDA.””

As with the substitution of the word “RUSSIA” for “WORLD” in the Consecration; that— according to Father Da Fonseca—was done IN ACCORDANCE WITH THE WISHES OF THE PORTUGUESE BISHOPS.

In the editions published after the war and in his subsequent writings—Father Da Fonseca said—the original text had been reintroduced. He concluded his astonishing confession with this somewhat naive comment:

“This FAIRLY SIMPLE story saves us from all the hypotheses, and crushes at its root all the difficulties woven around the two versions.”

If this was truly done in 1942 with the purpose of preventing any political manipulation by correcting the “second secret,” that purpose was certainly not achieved.

Is it possible that the editors did not realize that by using the phrase “*Russia will be converted*,” and by suppressing the allusion to the Soviet Union as the cause of wars and persecutions, they had deprived the Nazis of a very useful argument to prove that the greatest threat was Bolshevism, and placed a powerful and far-reaching weapon in the hands of the Allies? **Goebbels** would likely have scornfully rejected the use of a religious theme for his task, but in other areas of Nazi influence, for example in France, this confirmation of the “Bolshevik danger” argument would have been welcomed and diligently used.

The Thought of Pius XII

But in all this, what was the true thought of Pius XII, who had wanted the message of Fatima to be known, making use of the collaboration of his friend, Cardinal **Schuster**, and who had consecrated it to the world with implicit mention of Russia, in response to the reminder given to him by Sister Lucia?

From papal documents, it is understood that the Pope had been careful not to let slip “*a single sign of approval or encouragement for the war waged against Russia in 1941.*” However, it so happened that Pius XII, who since April 1939 had been corresponding with the American president, the FREEMASON Franklin Roosevelt, in 1941 was subjected to his DIPLOMATIC PRESSURE to adopt a more tolerant interpretation of “*Divini Redemptoris*,” which was against any collaboration with “*intrinsically perverse*” communism.

For this purpose, Ambassador Myron TAYLOR was sent to Rome, who must have immediately realized how, even among the Pope’s closest collaborators, there existed the same division of opinion regarding the attitude toward communism as there was among the American archbishops: those of Boston, Baltimore, and Cincinnati, for example, were cautious and realistic, like Archbishop **Tardini**; the Archbishop of New York, Cardinal **Spellman**, Archbishop **Hurley**, and others were very optimistic and pragmatic, like Cardinal **Maglione** and the omnipresent Archbishop **Montini**.

Well, with the help of the latter, Taylor worked on Pius XII, who, finally, on September 20, **agreed** to respond to Roosevelt, lifting all objections in principle regarding the question of American aid to the USSR.

It was later learned that Archbishop Montini had gone even further than this “*commitment*,” traveling to Russia in 1942, where he met directly with Stalin. This is recounted by Cardinal Tisserant's secretary, Archbishop Roche.

In a letter of September 22, 1942, to Ambassador Myron Taylor, Pius XII stated:

“At the request of President Roosevelt, the Vatican HAS CEASED ALL CONTROVERSY WITH THW COMMUNIST REGIME, but THIS SILENCE, WICH WEIGHS HEAVILY ON OUR CONSCIENCES, has not been understood by the Soviet leaders, who continue, in the USSR and in the countries occupied by the Red Army, the persecutions against the Church and the faithful. May God grant that the free world WILL NEVER HAVE TO LAMENT OUR SILENCE!”

Can the free world not deplore this silence regarding the “*intrinsically perverse*” errors of Russia? Impossible! For no one can ignore how disastrous this blindness (?) was for all humanity. of those Western leaders—first among them, Roosevelt!—who consented to and signed those “*Yalta agreements*”, so desired by the bloodthirsty tyrant **Stalin**. With that, in effect, entire peoples were condemned to *massacre, slavery, terror, and forced atheism*, their consequences spreading throughout the earth, and for a time whose end is still not in sight, despite some appearances!

But, as we have seen, that silence regarding Russia's errors was closely linked to the silence to which the message of the Mother of God of 1917 had been reduced, through the “**adulteration**” of that prophetic warning:

“RUSSIA WILL SPREAD ITS ERRORS THROUGHOUT THE WORLD, STIRRING UP WARS AND PERSECUTIONS OF THE CHURCH.”

Unfortunately, in addition to what Father Luis Gonzaga da Fonseca stated in that magazine, it must be added that his “ADULTERATION” of the message was also appreciated in high places:

“We know this with absolute certainty, since when His Holiness wished to receive the “Miracles of Fatima” in homage, he was informed of the SMALL ALTERATION OF THE TEXT (sic), and he fully approved it.” (!)

Pius XII then had to combat, in the postwar period, the spread of the “errors and persecutions of Russia,” which had threateningly intensified throughout the world, and even within the Church, but even the excommunication of the communists proved of little use in stopping it!

In 1952, with the apostolic letter “SACRO VERGENTE ANNO” of July 7—as we have already mentioned—he **explicitly consecrated** all the peoples of Russia to the Immaculate Heart of Mary:

“...so that Christian truth, the decorum and support of human coexistence, may be strengthened and invigorated among the peoples of Russia, and so that all the deceptions of the enemies of religion, all their errors and their deceitful arts, may be banished far from you.”

It was a resounding invocation for the conversion and salvation of **Russia**, the epicenter of Marxist and atheist expansion, but, unfortunately, on this occasion as well, the terms of the **Fatima** request were not heeded, since the bishops of the world did not participate in the Pope's “consecration.”

John XXIII did not merely silence a few words, but censored and shelved the entire “*Third Secret*” regarding the collegial “consecration” of Russia. The bishops of the world, gathered in an ecumenical council in Rome, did not even consider it, despite the fact that it was requested of **Paul VI** by no fewer than 510 prelates! **But Paul VI avoided listening to this request because it contradicted his ecumenism and his confidence in peace, which he placed more in the UN than in the promise of the Mother of God!**

And so communism spread everywhere, wounding peoples and subverting religion!

The conciliar church adopted a new approach to the “message of Fatima”: from the “ADULTERATION” of some of its words, **it moved to the “SUPPRESSION” of the entire “third part” of the secret.**

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